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WHY BAPTISTS ARE DIVIDED—AND THE METHODS RESORTED TO BY OUR OPPOSING BRETHREN TO CONTINUE THE DIVISION.

By R. R. Porter.

For some time, and very often, the writer has been approached by Christian men, and women, belonging to the Baptist church, requesting him to submit to the public for the benefit of persons, who are desirous of hearing both sides of the controversy explained. And this request grows out of the fact, that the explanations, that our opposing brethren have been giving out to the people, will not stand the test of investigation. The people are beginning to come to themselves, and seek other sources from which they hope to be informed, along the lines of our contentions, and thereby will be in a position to compare facts. So restless have some of the leading men among the Laymen who have been following the Morris resume, become until they are making personal efforts to come in contact with the leaders of our work, to get the real truth, as to why the Baptists are so woefully divided, from the local church through the National Baptist Convention. It is a very, very alarming condition, when we think how our opposing brethren, Christians, Pastors, Preachers of the Gospel, have so misrepresented facts, have so colored the truth, have so disguised justice, until there are hundreds of good men, and women, honest at heart, deep down in their souls, there is a yearning for right and righteousness, but because of the above stated condition, they have been plunged into error, about which they honestly know nothing. The methods of these designing brethren are many, and wicked. In the first place they bewitched the people by telling them on their arrival from the Chicago Convention that the Convention split on the account of the Publishing Board which of course is a falsehood. They know that the Convention went apart in the attempt to adopt a program of which it was to be governed during said session. When those of us who are contending for the principles of the Baptist church to be maintained, and succeeded in educating the people into the truth of the affair. They then resorted to the method of confusing the people, upon the two incorporations, namely, the incorporation of the National Baptist Publishing Board, and the National Baptist Convention. That is to say they argued to the people that we were inconsistent, in that, that we would hold to one incorporation and fight against the other. And the point where they confused the people, was that they were two men and wicked to explain the difference between a national charter and a State Charter, and the purpose for which they were gotten out. They wouldn't explain that the National Baptist Publishing Board was incorporated, to do a commercial business, for the entire denomination, in the absence of the Convention assembly. They wouldn't tell the people that the National Baptist Convention was a voluntary Association and that the purpose for which it met, and stood was to listen, and to receive the reports, of the various boards, of which it was their creator, and to devise plans by which the work of the Master's kingdom could be furthered, among the sons of the earth, and to create a wholesome sentiment from every point of view, that is uplifting, among the American citizens and to inspire the race generally. After this work, the object and purpose of the Convention was accomplished and therefore did not need to be under a National Charter, with seven Baptist preachers as dictators, in order to do the above mentioned work. They wouldn't tell the people that the Publishing Board was not a Christian assembly, but a business institution, to do business for the Christian body about which we have been talking. And because of the magnitude of the business that it was called on to do for the entire denomination, it was necessary that such an institution should be protected by the laws of the State in which it carried on its business. They wouldn't tell the people that the National Baptist Publishing Board was not a denomination, that the Board does not consist of Pastors and Messengers sent up by the expressed will of the several Baptist churches, throughout the country. To extend greetings, exchange ideas, and to mutually agree upon plans that they thought best for the furthering of the work, they wouldn't tell the people that the incorporating of the National Baptist Publishing Board was to protect the nine Trustees, who holds in trust the property and belongings of the entire denomination and that the incorporation of this Board, to do business, does not infringe upon a single principle that affects the eternal life of the Baptist church it does not change one single tenet, it is a business proposition pure and simple, but our brethren

are too mean and sinful and indifferent toward the truth, to explain the difference between the incorporation, the National Baptist Publishing Board and the National Baptist Convention. They go from one wicked method to the other. They are absolutely set, bent on destroying and not instructing. Their method of keeping men with them is by choking down their throats those things that are obnoxious. Their method of holding the people is keeping them in the dark on these great questions. Their method of staying in office is ring rule. Railroaded propositions from before the Convention, if the proposition does not stand, for what they believe to be right. Hooding men off of the floor of the Convention, who are real Baptist preachers and Christian gentlemen, carrying things in a storm, whether right or wrong. The thing uppermost in their minds is to win. And this method is a rock-ribbed practice by the leaders of the Senior Convention of Arkansas, so much so, until some of the lesser lights in the state rather than deceive this rule, uprooted and destroyed it. They have threatened to do this, and have been doing it. They have contended for the freedom and the prerogatives that brought about the division with Arkansas Baptists. Why? It is but the duplication of the Chicago Convention, with and under the same arrogant administration, which had the audacity to usurp the authority of the entire Convention, and with the assistance of selfish, wicked, ignorant, and self-appointed men purporting themselves as ministers of the gospel of lowly Nazareth, hooded, yelled and ignored some of the best men and pastors of the State, down on a proposition that the people had a right to hear and decide for themselves. In the same Convention the same people were led by these same designing men to adopt a resolution endorsing the incorporated convention, thus jeopardizing the liberty rights and Christian prerogatives as Missionary Baptists, under the pretense that the incorporation of the National Convention was ineffective on the grounds that the people had not adopted it.

Right in the face of the fact that they incorporated it without the consent of the people and it is now a matter of record. And under this incorporation they have succeeded in instituting suits after suits against the real National Convention and its Publishing Board. Now, if the Baptist people of Arkansas were to stop and think they could discover without the aid of a microscope the dishonesty that burns so brilliantly in the bosoms of such leaders. Can't one see at a glance that if their convention was an involuntary association that it could not have any standing in the courts—that it could see an incorporated board? And yet Arkansas Baptists are led on blindly in error, because of these wicked methods resorted to by these brethren. Another method used to continue to keep the church divided was the passing of a resolution barring the ministers of the gospel who dare to stand up and contend for the things which they believe to be right from their pulpits. Such a resolution is an outrage upon equity and justice.

Such a resolution reflects very seriously upon every intelligent Baptist. The men who passed these resolutions said in so many words that the rank and file of the Baptist church haven't sense enough, their judgment is too weak, their knowledge too limited, and that they are considered nothing more than weaklings. We consider you to be incapacitated. You are a mental failure to be left to yourselves to decide. You are wrapped up too much in gross ignorance to hear both sides of the question that has split in twain the greatest denomination in the world. In fact, in so many words, they pronounce the Baptist brother and sisterhood of the state and nation as fools.

Another method instituted by them is to tell absolutely naked falsehoods, make statements that bear the same relation to truth as honey bears to a crabapple. Even the chief leader of the missionary work of the state will stand up before a convention or an association and let slip from his unholily lips the statement that the progressive Baptist convention of Arkansas, with all of its auxiliaries, has not paid anything upon the debts of A. B. C. since its existence. Backed up by statements from the chief leader in the educational work, the leaders of the progressive movement are using the people's money buying automobiles, riding in jitneys and pulling off other stunts. Such statements are made for the sole purpose of misleading and to keep the people confused, so that their acts, as leaders may not be exposed. But the people are coming alive as the light is turned on. They are beginning to ask what evil has the leaders of the National Baptist Convention, unincorporated and missionary progressive Baptist Convention of Arkansas done? What could these men have done in so short a while in Chicago, that so holy units them to go into

the pulpits of the Baptist churches, throughout the state as hypocrites. If they have committed so great a crime, why is it that their crimes are not exposed so that their respective churches of which they are members, might be able to discipline them? Oh! my brethren to hold people all the time, you had better come straight, you had better make statements that will stand investigation. Another method that the leaders of the Arkansas Baptists have resorted to, is to debar, all Baptists in the state who do not represent their idea from the A. B. C. College.

In some cases, both as students and employees, notwithstanding the fact that in every annual meeting, that the progressive Baptists hold, they continue to boost the College and pledge for its maintenance and contribute a per cent of the finances gathered, yet for such kindnesses and loyalty, to the grand old school, we are denied representation, in its management and recognition in its employment. There are facts which we can not truthfully deny. We will not take up the district division among Baptists, less we burden the reader. We appeal to the Baptists throughout the United States, who are seeking for real truth. The truth of this controversy, to read carefully, read unbiased, read with a mind minus prejudice, the articles contributed upon these great questions, in the different papers and think soberly and reason logically, get a conclusion, and you yourselves be the judges.

Yours to be,
R. B. Porter.
—People's Defender.

ADVISES AGAINST LABOR UNIONS.

Birmingham, Ala., July 22.—The fact that union leaders in Birmingham were moving heaven and earth to organize the Negro workers in the steel and iron and coal mines in this district while they were counseling the white laborers to murder Negro laborers in other sections of the country led Dr. A. C. Williams, during his sermon Sunday at the Sixteenth Street Baptist church to advise strongly against affiliation with the labor unions. "There is nothing for the Negro in white labor unions," said Dr. Williams. Continuing he said:

"In its province the white labor union is inimical to the Negro laborer. We have our problem which we must work out for ourselves and by ourselves. If the Negro laborer must organize, let him organize himself, and then not to antagonize capital, but to work out his own peculiar problem, to promote efficiency, and to secure more benefits for himself and his family through co-operation and sympathy of the employer."

"The Negro will never gain anything through the white labor union. He will soon find that in them he can go so far and no further. If the Negro must organize let the organization be purely a Negro one, officered by Negroes and working only to promote the Negro's efficiency and welfare. Every Negro endeavor should be centralized and the time will come when it will be, but it must be through a leadership that knows and understands the Negro and not through a leadership that in one community courts him and in another counsels his murder. The Negro will never accomplish much trying to follow a leadership that he neither loves nor respects, and in which he has no confidence. Under the nature of things there is nothing in common between the Negro laborer and the white Union leader."

IN MEMORY.

In memoriam of our dear husband and father, Earl Owens who departed this life June 28, 1917. One month has passed, And no one knows how we miss you. We were so good, kind and true; God alone for He knew best. Called you to your heavenly rest; 'Twas a bitter grief a shock severe To part with you, whom we loved so dear.

We miss your coming footsteps, We miss your loving voice, Home is not what it used to be Since you are not there. Our hearts are filled with sorrow, Our eyes bedimmed with tears, O, if we only had you with us Our sainted husband and father dear Your face beams before us, From a portrait on the wall, That is all that is left to cheer us. Since you answered your last call.

Friends may think the wound is healed But little they know of the sorrow, That lies within our hearts, concealed. You are gone, but not forgotten. And never shall your memory fade Sweetest thoughts shall ever linger, Round the grave where you are laid.

From his loving wife and daughter, Mrs. Alberta Owens. Miss Mamie Owens.

WHOSE NEW COLLEGE IS THIS?

Under the above heading or caption, the Baptist Vanguard quotes the American Baptist as asking that very pointed question referring to the National Baptist Theological Seminary to be established at Nashville, Tenn. by the National Baptist Convention unincorporated. The American Baptist may be perfectly honest in asking the question, but we doubt the sincerity of the Vanguard in re-publishing it.

The Vanguard feels that she has found a stalk of nettles with which it can tickle and irritate Baptists of the country. So far as our incorporated brethren are concerned, they ought to be of quiet for they have had twenty years trial in building, or attempting to build a theological seminary, and they have never established one, either regular or irregular, that is to say, they have never established one as the property of a board, or the property of an individual, even though they had a bonus of \$50,000.00 offered them by the white Baptists of the country to assist in that laudable enterprise. It appears that if they were so stupid that they could not with all of those advantages, build a theological seminary of the most ordinary kind, that they are wholly unprepared to give any kind of advice as to how the unincorporated brethren should proceed in the erection of their theological seminary. It appears to the editor

of the People's Defender that it would be better even for some great man of the Baptist world to rise up and build a seminary for the Baptists, than not to have one at all. They have grown mighty uneasy that some individual will get the title to a school, or to a great Baptist enterprise. Better that we have great enterprises controlled and owned by either Baptist individuals or Baptist boards than not to be owned and operated at all. Our incorporated brethren have already raised a howl about what we are going to do, and about who is to own that theological seminary. Let the editor of the People's Defender kindly suggest to our incorporated brethren to proceed and build them a theological seminary, fix its title and plan, and operate it to suit their individual whims and ideas of business and denominational government, and don't worry themselves to death about how the convention unincorporated is going to manage its affairs. Terribly alarmed are the brethren who have never accomplished anything about the people, about what interest the people have in denominational enterprises. The people will never have any enterprises to have any interest in, if we are to follow the lead of men like Morris, Booker, Griggs, Searcy, Isaac, Parks Williams, Barber who seem to be shiftless set. At any rate, a set who is entirely inadequate to the task of bringing about great things for the denomination. That has been proven beyond a reasonable doubt. The National Baptist Convention unincorporated will look after the title and operation of its theological seminary. Don't be uneasy, my brethren, of incorporated fame, there are enough men of business forethought to kind of look after their affairs, and even if we vest the title in one man, what's that to you? Go ahead, build you one, and fix it to suit yourselves, and don't worry about the brethren unincorporated.

—People's Defender.

WHO PUT PROF. REID OUT OF THE INTERSTATE ACADEMY—WHAT DOES HIS OUSTING SAY TO YOUNG MEN?

Some three or four years ago, Prof. S. R. H. Reid, an exceedingly brilliant and aggressive Christian young man, by invitation left the school and work in which he was engaged at Surrounded Hill, Ark., to take a position tendered him as the head of the Interstate Academy located at Helena, Ark. The institution had run down, had several times been closed for the want of proper management and hustling head-gear, in fact, it had about been wiped off of the map. A number of young educators had tried to infuse life into it, but had failed. Prof. Reid consented to make the trial at the solicitation of the authorities of the Baptists about Helena. Being a kind of a hustler, he put new life into the school, he opened the eyes of the people thereabouts, he demonstrated the ability of a school to almost run and feed itself, having a campus of something like ten acres. He raised meat, chickens, fowls of all kinds, potatoes, peas, and vegetables in abundance. The people saw the light, and flocked to him. He steadily, like the rising sun, gained in prestige and power, but alas, he has been ousted just as the school bade promise of unparalleled success. The question is, who put him out? Prof. Reid seems to be at a loss to know who put him out. He seems to blame the boys, such as Short, Saad, Washington, Holloway and that class of ducks, but Brother Reid, you will have to look higher up, my boy, to find who put you out. Short and Holloway and Shadd, and the men consisting that Board have no initiative of their own, they are men with rings in their nose, and led by a hand higher up. They have never done, nor ever will do anything of their own volition; they are men with rings in their nose; they occupy positions in the after-pocket of men higher up. If you would find the cause, seek out the master of these men. It matters not what he or they say, you will have located the cause. The Student's Herald, a paper operated by the school, edited and managed by Principal Reid, is striking some heavy blows, hitting some hard licks. Reid seems determined to make somebody show their hand. In this we hope he will be successful.

He is making the proper appeal, appealing to the people. If ever the people can find the rotten spot and muster up courage enough to eliminate it, Eastern Arkansas is well as the entire Baptists of Arkansas will have been done a great favor. But what does this ousting say to young men? It says that the old political tricksters in the church have such a hold upon their underlings, that they are so charged and surcharged with jealousy at the uprising of young men until they will stamp the life if possible, out of all who dare raise their heads, and that the young men, the young school men need co-operate one with the other and be exceedingly careful how they pull up stakes at the solicitation of the old demagogues in the church, for nine time out of ten, they simply sign their own death warrant when they accept the invitation of these would-be friends. Often it is a political trick to slay them.

The ousting of Mr. Reid seems to be a most ungrateful piece of business, but such is life, and if Mr. Reid is right, God will open up other avenues for him, and those who have sought in an underhand way his downfall will pay for it in the end.

—People's Defender.

DR. SANDEFUR'S ADDRESS. AN EXCELLENT DOCUMENT BUT CANNOT SUCCEED BECAUSE OF BOSSISM.

Rev. Dr. T. S. Sandefur, president of the State Sunday School Convention of the old line Baptists of the State in addressing that body a few days ago at Camden, Ark., delivered in some respect a masterpiece. It was laden with splendid and helpful suggestions as well as many excellent business thoughts. It proved Dr. Sandefur to be a far-seeing leader, and to have a mind that is developed beyond the ordinary mind of his fellows. While there are some things in the address with which free men cannot agree, there are some things in the address that would only have been spoken by a slave, would have only been uttered by a man who was fearful of his crown, and who recognized that there was an awful hand swinging heavy, heavy over his head, but even at that, there are many points of brilliancy and flights of oratory, and suggestions of real helpfulness in the address. If Dr. Sandefur was given the right of way and was not handicapped by the old fossilized bosses of the state, he would do some splendid work, in fact, if his thoughts and ideas were permitted to materialize and mature as he has given and expressed them, they would go far to revolutionize Baptist work in Arkansas. But for years and years, Sandefur has been coming before that body with brilliant thoughts, with helpful recommendations and suggestions only to be tabooed and thrown in the waste basket by the controlling hand. It is a fact beyond dispute that no suggestion, no recommendation is going to succeed, or will be permitted to succeed that does not come from the bosses, the real bosses.

The recommendation to launch an endowment campaign of \$20,000 is a healthy suggestion coming from a healthy mind. The recommendation, however, to appoint a secretary treasurer for that department kills his recommendation as dead as Hector, so far as the bosses are concerned. They are not going to let any secretary-treasurer be, Brother Sandefur. Now if you had recommended that as this \$20,000 endowment fund was collected, that it be turned in the hands of Boss Booker, then if you had gone and talked with Marse Morris about it, and got him to have made a speech for it before you read it, you might have done a little good, but no thought suggested by you as intelligent as that thought, a thought out of which you would get some honor and respect out of the people as a thinker, as an aggressive and progressive Baptist, will ever be able to go down to your credit. No secretary-treasurer will be appointed for any fund that is to be raised. The president of the Arkansas Baptist College is the secretary treasurer of all funds directed by his superior chief and boss. It must go as all other funds have gone. For instance, the funds of the Famous Five Hundred, a scheme if properly carried out, would have delivered the institution from any embarrassments. But nay, they swore that they were going to put that in the bank to meet the \$10,000.00 mortgage, but what became of it?

Dr. Sandefur, however, is getting what he deserves, simply the privilege to be a figure-head, nothing more, nothing less, there is nothing that he can do, there is no independent step that he dare take. But, says he in his address, all of the territory should be utilized for the regular Baptists of the state. Well "Sandy" we guess that it is your privilege, but we hardly expected that you would take sides with that ungodly gang that advocates on affiliation of pulpits simply because your brethren do not agree with you. The editor of the People's Defender loves and respects you as a great Baptist preacher, and his doors are open to you and the latch hangs on the outside of the door. If your cause be right, it will win for it is the cause of God. If it be wrong, it will lose because God is against it. We congratulate, however, Dr. Sandefur, upon his address as a whole.

—People's Defender.

A RESPONSE TO A WELCOME ADDRESS BY BRO. W. M. THOMPSON AT THE DISTRICT B. Y. P. U. CONVENTION, PETTUS, ARK.

Mr. President, Officers and Members, Friends and Visitors: I am unable to express as I desire, my deep sense of gratitude for the distinguished honor that has been conferred upon me, in this, that I am the choice of the Executive Board of this Convention to respond to those words of welcome, and along with honor I style this but a privilege. Still I feel myself highly honored, and as I sat and listened to those words of welcome as they came from the lips of that little queen, I was reminded of a band of Christians who decided that they would no longer be governed by the royalists of the church, who would not go out of office when the people voted that their time was out, who, with a few royalists, would fix their own salaries, pay off themselves without the people's consent, and would restrict any law or laws to suit themselves as to the rights of the people, and would impose fines upon them that did not believe as they did, to the extent of one hundred dollars per month for being absent from the worship in the Church of England, and that caused two parties to gradually grow in their midst, one the aristocratic

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The question of who built the publishing house of the National Baptist Convention unincorporated seems to have been settled. Everybody seems to have agreed that Dr. R. H. Boyd was the business genius of that mammoth enterprise, but another question arises that is equally as interesting, and that is, who will build a publishing house for the National Baptist Convention incorporated, have they got a man equal to the task? One of the chief arguments is, that Boyd did not build the one that is already established, but that it was done by the people, and they say that they have the people. The argument of our incorporated brethren is, that they have the people. That is, that they have the people. Then people built that one, evidently the people can build another one. But the point is, that they have neither the people nor the business genius around which the people will rally.

—People's Defender.

Mrs. Henry G. Ewing has returned from St. Louis, Mo., where she was the guest of Mrs. T. F. Thomas of 122 A North Channing Ave. She reports a delightful trip.

Mrs. G. G. Grady of 1323 E. Hill St., has returned from Smyrna. She will leave in a few days to visit Mrs. A. B. McLemore of Columbia and Mrs. Chatman at Carters Creek.

"Fight on my soul till death
Shall bring thee to thy God
He will take thee at thy parting
breath
To his divine abode."
—People's Defender.